



"LO A  
VOICE FROM  
HEAVEN"



MATT. 28:19.

# The Church of God Evangel



MARK 16:15

CLEVELAND, TENN.

GOD'S LOVE

THE  
PILLAR

## Which Is Your Way?

HOYT M. REDMOND

*He that is godly is blessed; the law his delight,  
He sits not with the sinful, but meditates day and  
night*

*Upon the Word of the Almighty. He is that tree  
By the rivers of water that shall be green  
With leaves, when, to the evil one, no hope is seen.*

*Blessed—the ungodly, sinner, and unrighteous?  
No!*

*They are light like chaff which the wind doth  
blow.*

*Their leaves wither and their hopes shall fail;  
In the day of judgment they shall not stand,  
Nay, though they have been mighty throughout  
the land.*

*The Lord doth know this, my friend—your way,  
It can be righteous or unrighteous, you must say.  
Will you prepare while you still have time?  
The kingdom of heaven is at hand! Repent,  
Give Christ your all, your life,  
And receive the eternal reward, and rest from all  
strife.*

THE  
TRUTH

THE GROUND OF

EPH. 2:20

1TIM. 3:15

Vol. 34, No. 27

*"Blessed are they that do his commandments, that they may have right  
to the tree of life, and may enter in through the  
gates into the city," Rev. 22:14.*

September 11, 1943

# Notices

To those who have sons or relatives in army camps in New Mexico: If you will write the pastors they will be glad to contact them. The churches having near-by camps are:

Roswell, O. Gregory, pastor, 708 W. Hendricks, Roswell. The church is located at 512 S. Michigan.

Carlsbad—N. L. Suiter, pastor, 403 S. Alameda St., Carlsbad, N. Mex.

Hobbs — J. M. Morgan, pastor, Box 1533, Hobbs, N. Mex. The church is located on the corner of Morris and Dunnam Streets.

We will be glad to visit your boys, also to have them in our services.—Mrs. J. M. Morgan, Box 1533, Hobbs, N. Mex.

## Special Notice

The ministers' conference for the state of Ohio will convene September 16-18 at the Church of God, 735 W. Rich Street, Columbus, Ohio. The first service will begin Thursday at 2:00 p. m. Rev. J. H. Walker, General Overseer, will be with us throughout the convention. We insist that all ministers and church officials please put forth special effort to be at the first service and stay until the close.—E. W. Williams, overseer of Ohio.

## GIFTS

MRS. WILL SHEAD

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning," James 1:17.

Each of us has his own special work

for which he is especially gifted. Doing that work brings happiness, but failure to do it causes misery and unhappiness. It is never a selfish work but it glorifies God and benefits humanity. Even though it seems to be very insignificant, if it is well done it will glow like a little light.

"God, make a little light

Within the world to glow,

A tiny flame that burneth bright,  
Wherever I may go."

Each of us has his special place in this world and if we let God lead we shall be found there letting our light shine. The world hears much preaching. There are still plenty of Bibles, and the Bible is read more than it is obeyed. God's Word will last forever, it can never be destroyed but the world is starving for more spiritual fruit, for more people who are doing their right work and doing it well.

"Thou hast a work no other can do;  
Do it so kindly, so bravely, so well,  
Angels will hasten the story to tell."

The only way to keep from doing the wrong thing is to do the right thing. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." A light then shines through all good works. Every good work is important to the world's welfare. Washing dishes, sweeping floors, making beds, taking care of the baby, doing the family laundry and the cooking, all of these are important and if done well and faithfully they will shine as lights before the world and glorify God. The more unselfish they are the more they will shine. Sewing for the poor or feeding the poor is a good way to let our light shine. Whatever we can do well we should do it for others and for those who need it most right where we are.

THE CHURCH OF GOD ON THE AIR  
Hyde Park, Calif., Church of God, over Station  
KGER, 1390 Kc., 5,000 watt, each Sunday from  
1:00-1:30 p. m.

## The Evidence of Christ's Glorification

By J. B. HOLCOMB

The descent of the Holy Spirit was a supernatural "telegram," so to speak, announcing Christ's arrival at the right hand of the Father.

"Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear," Acts 2:33.

"How do you know that your mother is upstairs?" asked a man of his nephews as they studied their Sunday School lesson.

"I saw her go," answered one.

"You mean you saw her go upstairs," said the uncle. "Perhaps she did not get there, and she may not be there now, even if she has been there."

"I know that she is there," replied the youngest child, "for I went to the foot of the steps and called her and she answered me."

The disciples knew that their Master ascended because He answered them by the "sound from heaven."

## Note of Praise

Our precious district overseer, Rev. Ernest L. Miller, has been greatly used of God. Under his miraculous, spiritual leadership the Elkins, W. Va., district has gone by leaps and bounds. There is a spirit of fellowship among the ministry and laity that we have never felt before. Under the direction of Brother Miller we have been having district ministerial fellowship meetings monthly. God has met with us in every one. Occasionally Brother Miller would open his vast storehouse of knowledge, and how he would feed our souls. He is the most lovable man we have ever known. His qualifications are of the highest. He has a special quality we all like—the bigger God makes him the smaller he gets. —The ministers of the Elkins, W. Va., district.

# WANTED

We are in need of two highly experienced pressmen. If interested write, giving full details of experience, kind of presses you have operated and when you would be available.

Young men above sixteen years of age (if above eighteen must be draft exempt) wishing to learn the printer's trade would also be considered. Applicants must furnish reference before being hired. Give details as to age, habits and education in answering this ad.

CHURCH OF GOD PUBLISHING HOUSE

Cleveland, Tennessee

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# The 38th Annual Assembly As I Saw It

T. W. GODWIN, Texas

My party had traveled the greater part of two days when we finally arrived in the City of Birmingham. On Monday evening, August 23, by the time we were located in rooms and peacefully situated for the duration of the Assembly, it was time for the bishops to report in the Council. Here we found, to our surprise and in spite of the ration program, nearly 500 bishops all smiling and happy and ready to proceed with the theological parliament in the usual good way. Our General Overseer and Moderator, Brother Walker, certainly was 100 per cent at his best, and after directing the bishops through one hour of song and prayer, the Council was opened for business. Several important measures were considered and passed in order, after which the selection of officials began. The General Overseer and his staff were elected on the first ballot. Never in my life did I witness so much voting and so little talking. Well, God was in that place. I tell you, dear reader, I saw a good spirit in the Bishops' Council that day.

The night following we were introduced to an old-time evangelistic service. I never heard such singing before—the beautiful songs of Zion. It seemed that heaven had come down and the glory of God filled the building. Well, about that time Rev. J. T. Roberts stepped forward with a flaming, red-hot evangelistic message which he very simply explained and pointed out a one-way salvation with no return tickets, and I tell you, men

and women came down to the old mourners' bench to fix up with God. I saw a spirit of evangelism in the service that night, and, of course, from night to night, and we were lifted above the shadows with the splendid, dynamic preaching of various ministers of note and renown.

This is not all we saw in the 38th General Assembly. There was a spirit of unity and fellowship prevalent like we never saw before. As for discord or disagreement, we did not see it. Every fellow loved his neighbor and seemed to be vitally concerned about his highest good. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." I believe that in this Assembly the above instructions were perfected in the life of my brethren, and not only could this be seen by the writer but by all in attendance who tried to observe with interest.

The Assembly week has almost slipped away. Here we are—Friday morning, 9 o'clock. "Old Glory" stands by the pulpit and a tribute is offered by Brother C. C. McAfee, of Tennessee, with a memory of our boys in service, of course, with concert prayer. Many good things happened right here in a certain space of time but we can't tell

everything as space will not permit. At 9:25 our General Overseer opened the Assembly and a few minutes later gave us his annual address. Because of such great outpouring of the Spirit he was not permitted to finish his subject. However, he did exhort us to pray with so much spiritual inspiration and God was so deeply seated in it all that we will not soon forget. I am sure, as for myself, I saw the need of prayer that day. The memorial and aged ministers' service was another very striking feature and from what Brother E. L. Simmons had to say in their behalf, I judged them to be a group of men that most certainly has the love and admiration of the Church of God as a whole. May the benediction of God ever be upon them. Among this number was Brother J. B. Ellis who a few years ago lost his eyes but has not lost sight of God. His benediction upon the Assembly, also his song, was very effective. May we all so live and conduct ourselves that our latter end may be like his.

Well, we saw many people and many things happen in this Assembly that we will not have space to mention. Because of curtailing to ministers only, naturally our attendance was not as large as heretofore, but the unity, love, fellowship, and consideration of one another was the best I ever saw and I am sure those who were permitted to attend returned to their respective fields of labor with a profound degree of satisfaction. As for myself, I saw the 38th Assembly as the best ever and I left making preparation to return another year.

## The Bishops' Council and General Assembly

By E. C. CLARK, Editor

That streamlined, vest pocket affair called the General Assembly met in Birmingham, Alabama, in the city auditorium at 9 a. m., August 27, and lasted through Sunday noon, August 29. Fully geared to war time conditions, in that only the ministers met for council and final ratification of items of business, it was nevertheless a time of refreshing and encouragement. Overshadowed by the thousands that met in last General Assembly in the same building and thousands more likely to meet there again next year, there was present the spirit and old-time enthusiasm of a full-grown Assembly. I mentioned the "thousands" who are likely to meet next year. Yes, that is just what we hope. While the Bishops' Council and the two-and-one-half-day General Assembly that followed was a great success, it remains that there is a strong desire for the next Assembly to be a full scale, full-fledged, unlimited Assembly.

### THE COUNCIL

The Bishops' Council was one of the

very finest we have ever had. Probably the largest number of bishops ever assembled in any council met for deliberation and counsel concerning the many things of importance that came before the Council. The fellowship was a tribute to the brotherhood of the ministry. There was a blessed bond of peace, unity, and understanding in all our councils. Consideration and respect was given to items discussed and no less to persons taking part in such discussions. The presence of the Lord was markedly felt, which guided the brethren in making decisions.

### GOING FORWARD

There were at least two new positions created, that of the Orphanage Superintendent and also that of the Director of Radio Recordings and Transcriptions. Increased orphanage activity was planned to meet the ever-increasing needs of those who come to us for shelter, having no one to care for them. In the field of radio

there is a broad opportunity which we have decided to further develop. The voice of the Church of God will soon be heard from the busy, rushing centers to the more remote places of the country side. Broad evangelistic plans were also discussed and are now already in partial operation. If the Lord tarries, we expect greater ingathering of the harvest as a result.

### ASSEMBLY OF 1944

I would like for the General Assembly of 1944 to be open for every one who, under whatever circumstances they find themselves facing, would have the privilege of deciding as to whether they would or would not attend. Those who could favorably attend I would like that they have the privilege to do so. The spiritual uplift of such gatherings should not be denied those who desire and can avail themselves of the opportunity to obtain them. We should cooperate with our Government in time of war. If, however, we suffer loss relative to interest in spiritual things, it will be indeed a regrettable happening.

# Religion and the World

BY THE EDITOR

## Communists Smear Rickenbacker

"The Communists have adopted Jefferson, Washington, and Lincoln as sugar-coating for their activities. They are establishing ABRAHAM LINCOLN SCHOOLS as fronts to spread MARXISM. They sent a bunch of boys to fight in Spain and called them 'The Abraham Lincoln Brigade.' Recently the Communist press has been filled with eulogies of Jefferson, quoting him in a way to make it appear that his ideals were the same as those of Karl Marx. The Communist writer, Sender Garlin, has written a booklet smearing Eddie Rickenbacker, which is being widely distributed. Earl Browder, Communist leader, devotes a page in NEW MASSES (April 27) in approval of Wendell Willkie's new book, 'ONE WORLD.' Mr. Willkie is counsel for Wm. Schneiderman, head of the Communist Party in California."—Flash No. 136.

## Detroit Churches Observe Day of Humility

Dr. Benjamin Bush, president of Detroit Council of Churches, appealed to 600 ministers and churches to observe a "Day of Humility" as of June 27, because of race riots. The observance of such a day before "race riots" would do much more good than after such occurrences.

## Wisconsin Governor Asks Church Attendance

Acting Governor of Wisconsin has asked that the 61st observance of Labor Day may be so observed by at least one church service on Sunday. Said he, "We need more of the Christian spirit in this war-engulfed world."

## World Kingdom

There was in the mind of Hitler a world kingdom. There was in the mind of Lenin and Stalin a world kingdom. The political trend seems to necessitate such a thing and no less the economic situation demands it. The worst of it is that the world will try to set up a world kingdom under antichrist without giving God right of consideration. Therefore antichrist will come and attempt to unify all mankind in a godless role of depraved unity. He will fail. He will, however, try to erase God from the minds, thoughts and hearts of men. This desperate situation demands and fully necessitates the coming of Christ to set up His kingdom. If the world rulers see the need of and talk of world political unity, much more God knows and understands the needs of such unity. God, therefore, planned for such a kingdom and unity under His Son Jesus Christ. It will come and Christ will overthrow antichrist and the time will come that the saints shall possess the kingdom.

## The Third World War

May now be in sight, if we are to review the activities of Russia in the appointment of a new anti-Nazi committee about which we wrote several weeks ago, as serious as their potentialities may be. I give here what United States News has to say about such possibilities.

"The important new factor is a move by Russia to take a hand in the arrangement of postwar affairs in Germany. This move is related directly to the program being launched by the United States and Britain in Italy, because this plan actually is an Allied pattern for Germany and the other enemy countries.

"Up to this time, Russia had not entered this field. But now the formation in Russia of a new anti-Nazi German national committee is announced. The purpose of the new committee is to seek the establishment of a postwar regime in Germany that would have the approval of the Soviet Government. By some, this is interpreted to mean that Russia may be starting a move to spread Communism through Central Europe. However, the announced purpose of the committee is to seek establishment of a democratic regime in Germany.

"At least, this means that the United States and Britain, in Italy, and Russia, with her new committee, are approaching the same problem of postwar Germany from different directions. Russia is placing herself in a position to cooperate with the Allies or to compete with them, as she may choose. So, with this new development in Russia, it appears that the United States and Britain are bumping into postwar problems with unexpected force."

Such action would bring Germany into the group with Russia as shown in Ezek. 38th chapter.

## Evangelical United Action Gains

Editor G. H. Montgomery, writing in the Pentecostal Advocate, states that Bishop Dan T. Muse has polled the General Board on the question of uniting with the National Association of Evangelicals, and reports that "so far we have not heard a single unfavorable vote from any of the members." Bishop Joseph H. King, to use his own words: "100 per cent in favor of joining the Association."

## Statement of Faith

The following is a "statement of faith" of the Evangelical United Action. All who unite with the Association must believe this much; you can believe as much more as you understand the Scriptures to teach, but to avoid a denial of the atoning blood of Jesus Christ all must believe as much as is embodied in the following "statement of faith":

"1. We believe the Bible to be the inspired, the only infallible, authori-

tative Word of God.

"2. We believe that there is one God, eternally existent in three persons: Father, Son, and Holy Ghost.

"3. We believe in the deity of Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

"4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

"5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

"6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

"7. We believe in the spiritual unity of believers in Christ."

## Maintaining Good Background

A report coming out of Minneapolis by RNS states that King Haakon VII, king of Norway in exile, is supporting 633 war-stranded missionaries around the globe through an arrangement with a church official in Minneapolis. This accomplishment is in keeping with the deep-rooted religious tradition which is giving the Nazi puppet Quisling so much trouble in Norway. It is disclosed that the amounts given have been at least three \$500,000 grants.

## Catholics Baptize Jews

A report coming out of Lisbon by wireless states that 40,000 Jews have been baptized into the Roman Catholic Church despite a decree by the Rumanian Government forbidding Christian churches to receive Jewish converts.

## Professional Hate Groups

A report coming out of Detroit through RNS states that "professional hate groups" are now preparing the groundwork for large-scale strike between various racial and church groups after the war. It is reported that Detroit harbors more than "200 professional hate groups." Dr. Alvin D. Hersch, Detroit lawyer, for twenty-five years a professor of law at the University of Detroit, states that there is a tendency now of these groups to unite in overcoming the Nazis and the Japs, but that the threat comes from every side that "after the war is won, we will take care of the Jews, then the Catholics, and, finally, the Protestants." This sounds like the rumbling of distorted minds who hate God and those moral traditions that have built up the greatest civilization upon the face of this earth.

## Free Methodists Will Hear Music

Wisconsin Free Methodist churches, who since 1860 have had no music in their churches, voted at a state conference to use pianos or organs in local congregations. Local churches may, however, still reject music if they so desire.



# Wanted... Crazy Men!

"Mad men!"

"Men gone wild . . . crazy . . . gone berserk!"

That is what they said of men during World War I who dashed out in the face of flaming shot and shell and cleaned out a machine gun nest or rescued a buddy from certain death. In World War II this and more is being done as men face death in all manners and situations. Many a young man in the present conflict temporarily at least goes berserk on the battlefield and, regardless of cost, exposes himself to unlimited danger so that an objective may be reached.

Perhaps they do for a moment go mad. At least we can say they are actuated by some terrific force and power outside themselves without which they could not accomplish the feats. Out there ahead of them was an enemy, guns were cutting down their companions. They can bear so much and the result is a heroic dash and a medal oftentimes won.

It may seem odd and strange to say that it is mad men we need in the church . . . men who are actuated by the power of the Holy Spirit . . . men who dare to do and die if need be, for the cause of Jesus Christ . . . men who forget to reckon self and consequences as long as they are in the service of the King of kings.

Mad and crazy is the judgment of the world upon such men. Absolutely crazy! Men of vision . . . men who dare to work and fight and suffer that their visions might become realities . . . have always been called "mad."

There is a vast difference between men of vision and dreamers. The dreamer dreams and builds air castles of idle wishes and desires. The men of vision will not be satisfied with anything short of actual accomplishment. They will not be turned aside. They will not rest until their visions materialize and they will work endless days and years to realize those visions. They will sacrifice comforts of life, cut down their resting time and press on when others are sleeping.

The world calls them mad men.

History is full with names of great scientists, engineers, writers, statesmen, inventors, explorers who have been called "mad" by a doubting world. But because they have persisted and followed visions to completion a million conveniences and comforts are ours today.

When King Uzziah died and Isaiah caught the vision of service in the cause of the Lord God Jehovah, the blinding glory of heaven and that vision so filled his mind that he stepped down from a high position in the king's court and went out to cry unto a stiff-necked, stubborn people, yet sin-sick world that the Messiah was coming to deliver them from their sins and sufferings.

Most likely his friends told him he was mad and crazy to give up all the

By Merrill H. Eve

pomp and comforts of the court. Maybe they talked in whispers behind the back of Isaiah and told each other he was crazy. Eminent statesmen and politicians failed utterly to understand this mad man Isaiah who turned his back on a glorious future that seemed to lie ahead in the country's government to a life of privation and trials with the glad words:

"Here am I, Lord, send me."

On the day of Pentecost when that little band in the upper room received the wonderful filling of the Holy Ghost, the populace in the streets thought they were mad, crazy and drunk. They were out of their heads.

The power or dynamite had so filled them from on high and so lifted them out of themselves that they had courage to step out before those many thousands gathered round about and proclaim the gospel of Jesus Christ with such fearlessness, boldness, that thousands were converted.

Peter normally would never have dared to speak so boldly, but he was not himself at this moment. He was not in his own strength. He was in the power of the Spirit, as were the others of that little band. The followers of Jesus since the crucifixion had been slinking from place to place, through back alleys and dark side streets and in rooms with shades drawn. They knew that the world loved them no more than it had loved Him who was hung on the tree. But when the Holy Ghost came, they became mad men. They ceased to count the consequences. They might crucify them but at least they would tell the story of Jesus and Him crucified.

Thank God, there is still that same power which makes accomplishment possible!

I do not presume to tell you that you can put your hand to any task and accomplish it, but I do presume to say that the baptism of the Holy Ghost in the apostolic manner according to Acts 2:4 will enable you to put your hand to the task that the Lord has assigned you to do, and you can go out and fulfill the vision He has given you. In this wonderful filling of His Spirit is a very definite experience which will enable you to "run with patience the course that is set for you," and to attain the goal of your vision.

There is no doubt in my mind that the family and friends of Paul thought he had gone stark crazy when he began to preach of Jesus Christ. Paul, who had been called Saul, was a young man of promise, learned in the law and the Sanhedrin, a Roman citizen and whose political future was assured. Zealous for Judaism, he had killed and persecuted the followers of Jesus without mercy. He had stood and seen Stephen stoned and was on his way to kill more

Christians when the vision came to him.

Something happened to Saul, now Paul, on that road to Damascus. Laying aside his political ambitions and future, turning his back on family and friends who could not understand, he set out on a field of service that stands as a lighthouse on a rocky point and was full of great works for God up to his last moments in prison in Rome and his death by the sword there.

What the church of Jesus Christ needs more than anything else today is "mad men." If to be so inspired and led on by a vision as was Paul, is to be termed mad, then give us many more mad men.

They have called all the early Church leaders mad, they ridiculed them all, men of God and evangelistic zeal as Wesley, Knox, Booth, Finney, Spurgeon, Moody, Luther and many others.

Look and study history as you will and we will not find any outstanding character or prophet of religion who has not been called "mad." Am I presumptuous in saying that madness of vision is a secret of service?

My observation has shown me the difference between an ordinary Christian and one who is a "mad man" is that the ordinary Christian counts the cost to himself and controls the vision, while the man who is "mad" in the service of Jesus Christ is so burned by the vision that he cannot reckon the cost to himself but has an all-absorbing passion to follow the vision regardless of the personal cost.

My friends, if you are seeking the baptism of the Holy Spirit and the fullness of Pentecost, reach out and possess it, push everything else aside that you might fulfill the vision that God gives you. Without a manifestation of the power of God in the lives of men and women one can rightfully doubt a spiritual experience in the lives of any particular individual.

Every old line orthodox denomination—listen now—back yesterday in their days of youth of their church groups, knew definitely what it was to have "mad" men. Where is the old-time shouting Methodist? Where is the fervor and spiritual power of the Congregational Church of Finney? Where is the evangelistic zeal of Luther? Where is the passion for souls of Moody and Spurgeon? Where, oh where, is the old-time power of the church? If you would know again that power of the Holy Ghost that sent men out to dare and die for the gospel, you must have men of vision.

Pentecostal people today have the greatest gift ever bestowed on man by God. Failing to use that gift and knowledge of such a power will mean eventual spiritual death and tragically perhaps backsliding, and finally eternal separation from God. God forbid! Full gospel brethren, wake up! Get back on the firing line for God

(Continued on page 14)

# Recommendations and Appointments

The 38th International General Assembly of the Church of God (for ministers only) is now in history, and I believe we had one of the most outstanding Councils and Assemblies we have had in many years. Measures of great importance were carefully and prayerfully considered, and the greatest year's program in the history of the Church was outlined. Surely God, through His Holy Spirit, gave us a greater vision of the need for evangelism; and to meet that great need special efforts are being launched by means of national evangelistic parties and radio broadcasts. We ask the prayers of all our people that the Holy Ghost will guide us in our efforts to promote the cause of Christ and to win the lost for Him.

Below we give excerpts from some of the recommendations passed and appointments made:

(May we announce, first, that the Council of Twelve appropriated \$20,000 for the promotion of evangelism, to furnish with equipment and maintain at least three national evangelistic parties; also an appropriation of \$10,000 for radio recordings and transcriptions.)

## Assembly Recommendations

That pastors and churches be required to keep all property under their care adequately insured where practical.

That where there are not any male members or where a sufficient number of active male members are not available in a local church to assist in conducting conferences, the state or district overseer and two or more ministers whom he may select shall make full disposition of all matters that may demand attention.

That the colored bishops and male evangelists be privileged to express to the Appointing Board their desire for their overseer and that the final decision of appointment be vested in the Appointing Board.

That ministers who have served fifteen years or more of unbroken full-time service be eligible to receive the aged ministers' pension in case of total and permanent disability, regardless of age.

That the General Assembly create the office of Superintendent of Orphanage and that the State Overseer Appointing Board be authorized to employ and fix the salary of the Orphanage Superintendent.

That the General Overseer and his Assistants be recognized as the proper authority to appoint all general standing boards and committees.

That the pastors' salaries be \$200 per month plus \$10 a week expenses in churches where the membership is from 1 through 50; \$212.50 per month, plus \$12.50 a week for expenses in churches with a membership of 51 through 100; \$225 per month, plus \$15 a week for expenses in churches with a membership of 101 through 150; \$237.50 per month

By J. H. WALKER, General Overseer

plus \$17.50 a week expenses in churches with a membership of 151 through 200; \$250 per month plus \$20 a week expenses in churches with a membership of 201 through 250; \$265 per month plus \$22.50 a week for expenses in churches with a membership of 251 through 300; and \$280 per month plus \$25 a week for expenses in churches with a membership of 301 or more.

That the State Board be authorized to use the surplus tithes in supplementing the salaries of underpaid pastors and evangelists.

That where the tithes are sufficient the state overseer shall receive \$65 per week salary. All tithes above this amount shall be sent to the state mission treasurer. The state overseer's office and traveling expenses shall be paid by the State Treasurer, but in no case shall traveling expenses exceed \$150 per month.

That the Bishops' Council select a committee to draft a constitution and by-laws for the Church of God to be submitted to the 1944 Assembly, and that the preamble of said constitution definitely affirm our belief in the whole Bible rightly divided and our acceptance of the New Testament as our only counsel for rule and discipline. (The committee—General officials and Council of Twelve.)

That Western Canada be granted a Bible School in Saskatchewan.

That the General Assembly authorize the erection of additional facilities at the Bible Training School and College in Sevierville, Tennessee, if the cost does not make it impractical.

That in event building material should become available, the needed expansion in the Girls' Department of the Orphanage be made.

That pastors assist overseers and local churches in disbursement of local surplus tithes.

That the General Assembly Committee be authorized to call a General Assembly of the ministry in 1944, providing that travel and other conditions become such that the general officials and the Council of Twelve deem it wise to do so.

That the matter of service pastor be referred to the State Overseer Appointing Board and that they work out what is best in their judgment.

## General Officials

General Overseer — J. H. Walker  
1st Asst. Gen. Overseer — R. P. Johnson  
2nd Asst. Gen. Overseer — Earl P. Paulk  
Gen. Sec.—Treas. — E. J. Boehmer  
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## Mission Appointments Agreed Upon by the Mission Board

Field Representative—J. H. Ingram.  
Banama Islands—J. B. Camp, overseer; W. R. Franks, assistant overseer.  
Barbados, Dominica, St. Lucia, St. Vincent—J. B. Winter, overseer.

British Honduras—Fred R. Litton and wife, missionaries.

Costa Rica, Honduras, Nicaragua, El Salvador—H. S. Syverson, overseer; Rev. and Mrs. S. M. Pearson, missionaries.

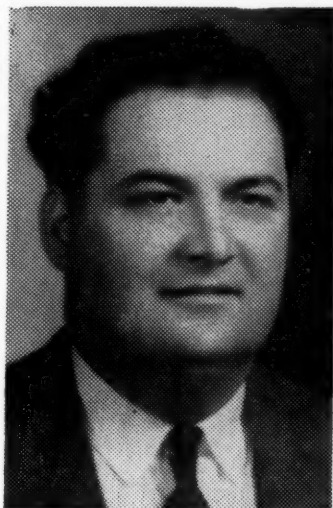
Cuba—Hoyle and Mildred Case, missionaries.

China—Paul C. Pitt, overseer.  
Dominican Republic—John P. Kluzit, overseer.

Guatemala—C. T. Furman, overseer; P. D. Hoggatt, assistant overseer.  
Grand Turks Island—F. J. Thibodeau, overseer; A. W. Rigsby, assistant overseer.

Haiti—John P. Kluzit, overseer.  
Hawaii—J. H. Ingram, overseer.  
India—Robert F. Cook, overseer.  
Jamaica—F. J. Thibodeau, overseer.  
Mexico—David G. Ruesga, overseer; Fernando A. Gonzales, assistant overseer; J. W. Archer, Social and Moral (Continued on page 14)

# Evangel Shows Good Increase in Circulation



A. V. BEAUBE

## GROUP "A"

A. V. Beaubé, overseer of Georgia, with a membership of 6,112, leads with 4,490 subscribers as of July 31, having secured for the year 3,987 subscriptions. L. W. McIntyre, overseer of South Carolina, with a membership of 4,931, comes second with 3,497 subscribers after having secured 2,898 subscriptions for the year. These are two hard-working states and their efforts are fully appreciated. Georgia received \$100 for the prize in "A" group.

## GROUP "B"

T. W. Godwin, overseer of Texas, with a membership of 2,328, took the lead in group "B" states with a total of 1,318 subscriptions. E. W. Williams, overseer of Ohio, with a membership of 2,671, took second place with 841 subscribers. Both these states have an excellent showing. Texas was, of course, far out in front and on a smaller membership. Texas also received a prize of \$100 as leader of "B" group.

## GROUP "C"

James L. Slay, Jr., overseer of California, with 539 members, had 526 subscriptions and took first place in his group. This was decidedly the high state so far as subscriptions are concerned and was by way of effort entitled to the whole \$100, however, the high average of Nebraska laid claim to consideration; therefore, we, by agreement, split the \$100 between these two states. Wilma Henry, overseer of Nebraska, had 94 subscribers on a membership of 40. This prize was awarded to Wyoming at the Assembly, only to learn that by an oversight Nebraska was the actual winner. We have, therefore, qualified Nebraska in first place and have awarded the \$50 to that state, which leaves Wyoming in second place.

## GENERAL

All states made a very fine showing



T. W. GODWIN



JAMES SLAY, JR.

for the year, giving a substantial increase of over 6,000 net aggregation, a total subscription list of 27,284 to date. We highly appreciate this increase

and trust the Lord may make it even more for the year 1944 and that this shall be the greatest year for the entire Church we have so far had.

## Class "A" States

State	Membership	Present Sub.	Increase or Dec.
GEORGIA	6,122	4,490	1,285
TENNESSEE	5,375	2,190	665
SOUTH CAROLINA	4,931	3,497	1,058
ALABAMA	4,841	1,473	36
NORTH CAROLINA	4,703	2,104	928
FLORIDA	4,679	1,500	229
WEST VIRGINIA	3,525	1,083	-353*
KENTUCKY	3,301	1,135	218
Total		17,472	Gain 4,066

## Class "B" States

OHIO	2,671	841	27
TEXAS	2,328	1,318	474
MISSISSIPPI	2,086	483	147
VIRGINIA	1,911	736	64
ILLINOIS	1,688	491	-152*
LOUISIANA	1,118	446	100
PENNSYLVANIA	1,100	518	-105*
ARKANSAS	1,008	370	40
Total		5,203	Gain 700

## Class "C" States

MICHIGAN	990	698	288
OKLAHOMA	945	426	121
MISSOURI	914	530	59
MARYLAND	666	408	-45*
INDIANA	561	256	60
CALIFORNIA	539	526	131
NORTH DAKOTA	430	208	-14*
NEW MEXICO	349	76	32
SOUTH DAKOTA	346	74	30
IOWA	321	110	29
KANSAS	271	134	19
WASHINGTON	260	163	124
ARIZONA	221	147	66
MONTANA	185	58	17
COLORADO	168	39	32
MAINE	162	121	-22*
IDAHO	147	16	1
DELAWARE	138	65	36

(Continued on page 15)



# Russia and Religion - - -

By PIERRE LAZAREFF and WAVERLY ROOT

Slowly, but surely, the Soviet government is modifying its religious policy. Although the Orthodox priests, imprisoned during the third anti-religious campaign of 1937-38, have been released, no official announcement to this effect has been made. A great number of churches have again opened their doors, especially in the rural districts, also without any publicity whatsoever. The atheistic campaigns have ceased, and the priests accompanying the Red army with permission to celebrate their rites among the soldiers.

The new attitude toward religion results from the numerous confirmative reports of the strength of the religious feeling in the army and among the people in general, particularly since the outbreak of war. The years have failed to root out the religious sentiment from the hearts of the Russians. The evidence presented to this effect, and the signs that religion is one of the forces that maintain the Russian morale, affected the anti-God experiment.

It seems that it was the military censorate that first produced clear proofs that the decrease of churches was only a superficial phenomenon, and that really the great mass of the population continued to believe in the teaching of the Church. It was the religious expression in the letters of the soldiers during the Finnish war, and again at the commencement of the war with Germany, that revealed the ever-existing strength of the religious element in Russia.

It was also noticed at the beginning of the war that the Russian soldiers, on arriving in Poland and the Baltic States, demonstrated veneration toward religious objects and availed themselves of every opportunity afforded by the invasion to attend the churches in great numbers. In Bessarabia, the Russian civil authorities had their children baptized and gave donations to the churches.

Even in Russian territory, the commencement of hostilities overcame the prudence of those who deemed it preferable not to demonstrate any religious enthusiasm, and the churches were invaded by a multitude who prayed for the triumph of the Reds.

Perhaps the report that helped to change the Russian official attitude was that in the regions occupied by the Germans, great congregations immediately invaded the reopened churches. Although their prayers were offered in favor of a Russian victory, without doubt it occurred to the Kremlin that it was not good psychology to permit the Germans to appear more liberal than Russia. Maybe, the Russians also thought that if the Germans reopened the churches in the occupied territories, it was because they hoped to obtain a psychological advantage over the Soviet—which Russia could in turn very well employ against the Germans.

The evidence provided by the war that Communism has not succeeded in supplanting religion will certainly not constitute a surprise for those who have followed the evolution of the anti-religious movement in Russia.

In 1937, the chief of the Militant Atheists' Union, Yaroslavsky, admitted that half of the Russian population continued to be profoundly religious. Just before the war broke out, *Pravda* published an article, distinguished for its impartiality, reporting that a great number of children had attended the Easter ceremonies in the churches. This indicated that religion was not dying out with the old generation, but that, on the contrary, it was flourishing in the new. *Pravda* also reported that many children carried crosses and medallions, and that even those who did not attend church regularly often went during the vacations, or at the end of the school year, when they were not so busy with their lessons. A majority of the members of the Communist Youth were being married by the Church, and ikons were found not only in the country houses, but also in the homes of the working class people. Moreover, a large number of civil authorities were ceasing to go to their respective offices on religious feast days.

The mere fact that the publication of this article was permitted in *Pravda*, a semi-official, daily paper, was a sign that the sentiment was changing. The popular feeling was demonstrated by the statistics of members of the Militant Atheists. In 1933, the matriculation was five million members; in 1937 it had fallen to two million, and at the outbreak of war it was reduced to one million.

In September, 1941, Stalin gave orders for all atheist publications to be suppressed. Although no special authorization has been given, the priests are permitted to preach without being molested. And today the Orthodox Church is negotiating with the Soviet Government for permission to convoke a Council, at which the Patriarch of the Russian Church will be elected.

Now that religion once again enjoys the approbation of the Russian Government, the methods of religious observance followed during the repression of the Church are gradually being admitted.

One of the subterfuges employed by the faithful in order to continue their practice of religious ceremonies was known as "the distant rite." For example, if a countryman died in a region where no priest could be present at the funeral, a handful of earth was sent to the nearest minister for his blessing and afterwards placed upon the tomb.

Wedding rings were sent over hundreds of miles to be blessed before the marriage; holy water was carried to distant fields to be sprinkled, and itinerant priests, disguised as peddlers, traversed the whole country, baptizing children, blessing marriages and teaching religion.

There were even secret churches, as at the beginning of the Christian religion, when the members of the new faith congregated in the catacombs of Rome. For example, until the year 1938, a secret monastery and a religious academy existed in Moscow, in the very heart of the city.

The Atheists' Union played a very curious part in the gradual resurgence of Christianity in Russia, which is now reaching its final phase. It was at the Congress of this Union in 1938 that in three debating sessions the document was discussed "to recognize the important part played by Christianity in the history of the fight for liberty against slavery." And it was the atheist leader himself, Yaroslavsky, who, during this debate, showed that the majority of those who had lost their faith in Christianity had simply substituted superstition for religion. "You cannot create a socialistic State," thundered Yaroslavsky, "in a country where half of the people who do not believe in God, believe in the devil."

As a result of this Congress of the Atheists' Union, attack on religious beliefs of the faithful, or any form of administrative coercion against the practice of religion, was prohibited. Curiously enough, it was the Atheists' Union that received the charge to care for the strict observance of this new religious liberty. Possibly, as the Atheists were not very vigilant in their role as guardians of religious liberty, their own publications were suppressed, so that Christianity in Russia is being firmly cemented again, without owing anything to the forces that opposed it with disdainful tolerance. As a result, religion can form an alliance with patriotism and exalt the fidelity of the Russians to a country that can defend itself with the same fervor as before. The Russians have always protected with the sword and the Cross the beloved soil of Holy Russia. — *The Missionary Digest*.

## Good Revival

THOMASVILLE, Ga. — We praise God for the good revival conducted by Sister Maude Johnson. Twelve were saved, six sanctified, four filled with the Holy Ghost and eight added to the church. We thank God for two soldier boys' wives and one soldier receiving the full blessing and being added to the church. We desire the prayers of all that we may stay on the firing line for God here at Thomasville.—Sister Sparks.

THE CHURCH OF GOD EVANGEL



# Everyone That Useth Milk Is Unskilful

(Heb. 5:13, 14)

By Jim Lick

*"For everyone that useth milk is unskilful in the word of righteousness. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."*

Let us notice the word "unskilful" that Paul used in verse 13. The word "skilful" means an expert in any art or science, clever, etc., but the word "unskilful" means placed in front, contrary or adverse or antiskilful. Paul said that everyone that useth milk is unskilful. God has no need of men that are unskilful, but needs real skilful men and women. Take it in the natural for a few minutes. On most public jobs there are common laborers and skilled laborers. It is the same in the spiritual. We read in verse 14 that the people who are of full age are grown up and need meat instead of milk. 1 Peter 2:1, 2, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby." Now, if we are to become skilful we are going to need spiritual food. Paul called it meat. Milk is for newborn babes or new converts.

St. John 6:26, "Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." Verse 53, "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

The Christian, the saved man, the really forgiven man, has two lives, one is natural and the other is supernatural, one is human, the other is divine. One is physical, the other is spiritual. All life comes from life and through living seed and this is true of both the natural life and the supernatural life in the believer. The natural life comes by generation and the supernatural comes by regeneration. The natural life comes from our natural parents who have transmitted to us that life which they inherited from their ancestors and because that life comes from corruptible seed it is itself corruptible. The supernatural life comes from God through the incorruptible seed of His Word, (1 Peter 1:22-25) and because it comes from an incorruptible source and through incorruptible seed it is itself incorruptible. Everything which is corruptible is necessarily temporary. It cannot endure forever. But that which is incorruptible is eternal. It cannot come to an end. Therefore our natural life, coming from corruptible seed, will one day vanish away, but the supernatural life, coming from an incorruptible source and through incorruptible seed, must of necessity be eternal, everlasting, endless, thus it is that the born-again man hath eternal life.

All life must be fed, it requires food

for its sustenance and maintenance. The natural, physical life feeds upon that which comes out of the dust of the earth because the natural man is dust and unto dust shall return. Gen. 2:7; 3:19. His food comes from the dirt beneath his feet. Directly as when we eat vegetables or indirectly as when we eat meat, all the food for our bodies comes from beneath. But it is not so with the supernatural life, it feeds from that which is from above. It cannot thrive on that which comes up from beneath. The earthly life demands earthly food and without it it must starve. Food, clothing, and shelter are essential for the earthly life, but the heavenly life demands heavenly food and without this it will starve. Abraham had to have a tent for his body but he had an altar for his soul. Gen. 12:8, "But everyone that useth milk is unskilful."

In the natural realm, man eats herbs or flesh and turns it into human flesh. The chicken eats vegetables and turns it into chicken meat, the lamb into mutton, the steer into beef, etc. But in the spiritual realm, man feeds upon heavenly food and it remains heavenly. He feeds upon Christ and Christ does not become human in the man, rather Christ is formed in the man. This is the marvel of the new creation. It is contrary to the natural. All this is set forth in the 6th chapter of John in the discourse of our Lord contained in verses 26 to 59, and verses 53 to 58. He says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which cometh down from heaven: not as your fathers did eat manna and are dead: he that eateth of this bread shall live forever."

Little wonder that His hearers asked as in verse 52, "How can this man give us his flesh to eat?" Let us seek an answer. The key may be found in verse 63 where our Lord encourages us to look behind the mere form of His work, saying, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." Let us then get behind the flesh, the outward form of his works, and seek for the meaning beneath the surface. We may be helped here by resorting to an analogy in the physical realm. When a child is born in the natural world he must be fed, and the natural way for him to be fed is by milk drawn from his mother's breast. Milk is a mysterious fluid but we may learn what it is from what the child does with it. The child receives it into his

stomach and by the myterious process called digestion he transmutes it into flesh and blood, which proves that milk is itself flesh and blood, and when the child nurses at its mother's breast he is actually eating her flesh and drinking her blood, reduced to a form enabling him to receive it and profit by it. Is not this the key to our problem? The Scriptures are called the Word of God, and Christ Himself is called the Word of God. In 1 Peter 2 we are exhorted as new-born babes to desire the sincere milk of the Word that we may grow thereby and when we are feeding on the incarnate Word we are eating His flesh and drinking His blood reduced to a form enabling us to receive it and profit by it. Milk, of course, is baby food. As the child grows up he is provided with teeth for solid food and in the spiritual realm God has given us not only the milk of the Word but also strong meat that we may not only grow thereby but grow strong thereby and do the work required of us. God needs skilful workers. God, give us more meat that we will grow up.

Think now for a moment of the various steps in the process of eating. There must be food to eat and an appetite for it. Then there must be mastication and digestion and assimilation, all of which must be followed by exercises, if we are to be kept in fullness of health and strength. And so it is in the spiritual realm, there is food aplenty in the Word of God, from soup to nuts so to speak, for there is milk, there is honey, there is manna, there is bread, and there is strong meat, the solid food which must be prepared by hard work in the study of the book, and then there must be thought, spiritual mastication or meditation, for as physical food is masticated in order to mix it with saliva and thus prepare it for the digestive organs, so through meditation and prayer the Word of God is mixed with faith as we receive it. Heb. 4:2. And then there must follow the digestion, the assimilation, and, most important, there must be exercise, as James put it, 1:22-25, "Be ye doers of the word and not hearers only!"

God give us more spiritual food that we will make not unskilful workers but skilful in Christ.

## Reports Good Revivals

McVEIGH, Ky. — Evangel Readers, greetings. Through the evangelistic efforts of Rev. E. W. Angely, of North Carolina, and graduate of the Bible Training School, God has given us one of the best revivals I have witnessed in years, with thirty-four saved, twenty-three sanctified, seventeen filled with the Holy Ghost, thirty-five baptized in water, and twenty-seven added to the church. The church was greatly edified. This made three revivals for the year—one by Sister Bessie Jones, of Knoxville, Tenn., the other by my son, J. C. McClendon, of West Virginia. Each revival was good.—T. M. McClendon, pastor.

# My Impression of the Bishops' Council and General Assembly

The future of our labor of love in the Church of God has been sacredly enhanced because of the recent ministerial conference at Birmingham, Alabama.

My first trip to the Assembly was made nineteen years ago and the boyhood impressions of that great meeting have been a reservoir of inspiration since that time; but of all the General Assemblies I have had the great fortune to attend, I feel that our Council and Assembly this year have been most beneficial. In spite of all war-time impediments, we have been able to find ourselves in the light of the Church's responsibilities and chart a course through these troubled waters, which I am confident will assure to all our people success in the

grand economy of God to which we as a church have heartily pledged ourselves. The consideration and prayerful understanding so magnificently displayed in our Bishops' Council was completely prevalent throughout the entire Assembly. Such understanding bids fair for our greatest year in the history of the Church.

The sincere, fair and unbiased efforts of our General Overseer, the general officials, and the Council of Twelve give to us an example of Christian ethics unexcelled.

My determination to work with courage and fortitude has never been greater.—Yours for a great ingathering of souls this year, Stewart Brinsfield.

gram at the Y.P.E. district convention at Silver Point, May 22, 23. By obeying God to fulfill her appointment with Him, she was held in Baxter for a revival. God really blessed and in one week's time four souls were either converted, sanctified or filled with the Holy Ghost. The Lord poured out His power in a wonderful way. It was the first revival in the newly-built church.

The Lord is truly blessing in Red-boiling Springs. Brother Jesse Smith, of West Nashville, came to hold us a revival in time to help put the concrete floor in. The Lord used him in preaching in the open until the floor was finished. That was the way God advertised the meeting. We are now in the house and are so proud of the building. This year God has blessed us and we have built a flue, ceiled the house and put a floor in. We thank the Lord for this. We intend to take a convert into the church soon, also to baptize the same before the Assembly. —Mae Wheeler, pastor.

## REVIVALS

WHITWELL, Tenn.—A revival began at the Church of God July 7 and closed August 1. Sister Annie Jones did the preaching and Sister Conner, her coworker, did some real singing and personal work. Eleven were saved, eight sanctified, two filled with the Holy Ghost and three added to the church. Sister Jones delivered some real soul-stirring messages.—T. A. Richard, Box 126.

SELMA, Ala.—We just closed a good meeting with Brother C. F. Barrett as evangelist. We had good attendance most every night. The church was blessed, a few were saved and sanctified, one filled with the Holy Ghost, two baptized in water and one added to the church.

The last day of the meeting we had a home-coming and dedicated our church free of indebtedness. Thank the Lord!

Now a word of praise to our pastor and his wife, Brother and Sister C. M. Day. They have been a blessing to our church this year. We owed \$95 on our church when he came the first of the year. We paid that off and borrowed \$325 more and finished the church. Now all that is paid and Brother Baldree says we have the nicest church on the district. Pray for us.—Mrs. J. L. Copeland, 1525 Broad St.

KNOXVILLE, Tenn.—We have just closed a ten-day revival with Marvin E. Law doing the preaching. Two were saved, one sanctified, one filled with the Holy Ghost, one baptized in water and the whole church greatly benefited by Brother Law's messages.—Brother Andy B. Long, pastor, Oakwood Church of God, 1045 Stewart Ave.

A two weeks' revival has just closed at Little River Church of God with Brother Barney Garrett as evangelist. God surely blessed with four reclaimed and one saved. The abiding presence of the Holy Ghost was in every service. The church has been encouraged to press on.—Mrs. Jimmie (Continued on page 15)

## REPORTS

### Condition Best Ever

BAYARD, W. Va.—The church is in better condition, both spiritually and financially, than it has ever been. The church building and the parsonage are both free of debt and are insured. The Sunday School has increased noticeably, which is due to our dearly beloved pastor, Brother Ernest L. Miller, bringing people in to service. In fact, every department of the church has increased in attendance and membership. Brother Miller has been with us two years and should he leave us we would surely be proud to recommend him to any church anywhere. He is a wonderful man of God. His sermons are both inspiring and educational. There have been more than two hundred fifty cloths anointed and sent out from this church during the past two years and many more requests answered by prayer alone.—Brother Z. H. Moon, clerk.

### Appreciate the Church

MONTROSE, Ga.—We are just a little band of Christian workers for the Lord. We have just been in the Church of God about one year and find it a very dear place to be. I have been living for the Lord for several years but never until I heard the Church of God folks did I want to join any church because none of the others believed just like I did.

I praise God this morning for sending these people to us. I visited Alma, Ga., about three summers ago and that was where I heard my first Church of God people and I knew that was what I wanted to belong to, so I prayed and prayed that God would send some this way, and, praise His holy name, about one year ago Brother and Sister Joe Woodward came out to a little brush arbor and ran a meeting. We have a little building

now. There is just a few of us but the Lord is blessing and we are enjoying these wonderful privileges. I ask you good people to pray for us to be faithful and that our little church will be a soul-saving station for our Master.

Brother Woodward is going to Bible School. We will surely miss his and Sister Woodward's help. Pray that the Lord will continue to bless our church. We are out from Cochran, Ga., about thirteen miles. We love God's people and like for them to visit us. — Mrs. Jim Manning, Rt. 1.

### God Is Blessing Us

WEST DURHAM, N. C.—We praise God for His wonderful power and the way He is blessing here in West Durham Church of God. God blesses us nearly every time we assemble. Sunday morning, August 22, the Holy Ghost took possession of the service and our pastor, Brother J. G. Sims, did not get to preach at all. On August 15 seven were baptized in water.

We can truly say Brother Sims has been a faithful pastor to the church and God has blessed his efforts.

We have put a new top on the church and are now raising money to buy a lot for we rent the one we are now using. Pray for us that God will continue to bless us.—Mrs. Lillie Belle Carthen.

### Report from Redboiling Springs

REDBOILING SPRINGS, Tenn.—The Lord blessed us by sending Sister Ruby Wheeler, of Baxter, Tenn., for a three weeks' revival. The Lord surely anointed Sister Ruby. There was one convert. During her stay an Easter program was given by the pastor, Sister Mae Wheeler. An Easter offering was taken in behalf of the orphans, which amounted to \$6.91. The church is young but it is growing for God.

Sister Mae Wheeler was on the pro-



# Foreign Missions

This page edited by Rev. M. P. Cross, Executive Mission Secretary.

## Victory in Ramnad District, South India

We have recently written you about the work in Watrap and vicinity which is in Ramnad district, of the Tamil field. Now we have a letter of interest from our overseer of that district, Brother M. M. Thomas. He writes as follows:

Rajapalayam, April 7, 1943.

My dear father and mother in Christ:

I praise the Lord greatly for the news which I received in yesterday's letter. I praise the Lord that as a result of prayer He has opened up doors for many places and especially in the Nileiris. In these last days let us claim the whole of India and work. The Lord has given it to us. Praise Him. There is plenty of work but the laborers are scarce. Let us pray earnestly that the Lord will raise up true workers. Amen.

Now for nearly a year we have a few believers at Ilanthakulam, a village near Watrap. They are all converts from Hinduism, and since they accepted Christianity the Hindus of that village have been troubling them a lot. They would not give them provisions from the stores, the barber would not cut their hair, and the washermen would not wash their clothes. They were also not permitted to draw water from the public wells. Their agriculture was destroyed, and for eight months they experienced great loss and trial. In spite of all this, however, the devil was not able to shake their faith, but their faith only increased.

Since Brother Joseph was a new person, the Hindus had no ill feeling against him, but since I was the one that brought the truth there, they thought that if they fixed me up, Christianity would absolutely disappear from that village. Thus they plotted secretly to do me harm. During the time when Brother Joseph was in Travancore, where he had gone to attend his brother's wedding, a sister of this church in Ilanthakulam suddenly died as a result of snake bite. She passed away with great hope and joy. At the time I was sent for and went immediately to the place from Rajapalayam. Our enemies gave a petition to the authorities that the woman had been murdered. However, I saw some Government officers and fixed the matter up without difficulty. If there had been a failure at this place, it would have meant failure for all the work in the Ramnad district, since the Hindus would then have begun to trouble our believers in other villages.

On the 8th of March I went alone to Ilanthakulam. When our enemies heard that I had come, they got together, with weapons with which to kill me, and caught me as we were going to the meeting that night at nine o'clock. At the time all the believers fled for fear of their lives; only I and my Lord remained, and although a number of people came running to help me, my enemies began to trouble them as well, and so that help was not available. Since it is hard to get kerosene oil, there are no lanterns in the villages. It was a very dark night. The believers had fled and my enemies surrounded me with sticks and knives. I do not need to write how I felt then, but the Lord Almighty opened up a way for me at that critical moment.

There was a grain shop near where I stood, so I ran into it and saved myself for the time being. To this day it is a wonder to me how I got into that shop. When they saw this, they began to throw stones and break the tiles, and also to smash the walls. They threatened the shopkeeper that they would kill him if he didn't get me out. Anyway, I stayed there for nearly two hours, until some head men of the next village heard of the happenings, at about 11 p. m. These men were Hindus friends of mine, so they came with the village munsiff and members of the village court to the place where I was and took me to a Government building for safety. At once the village munsiff took my statement concerning what happened and sent it that very night to the police station at Watrap. That night they kept me safely in that Government building, and in the morning sent me to Watrap with a bodyguard.

I went and saw the superintendent of police personally and informed him of the happenings of the previous night. He immediately ordered the Watrap police inspector to arrest the offenders and they were brought to the police station and given a good beating. The police inspector also sent for our believers at Ilanthakulam and filed a suit based on their evidence. The offenders were thereupon let out on bail. In this way the Lord worked wonderfully and now the believers have no trouble in that village. My enemies were not even able to do anything against me. Oh, how good God is!

Last Sunday we had a very blessed church meeting followed by the Lord's supper when twenty persons took part. Those who were our enemies are full of fear, while our believers are much encouraged. Now many in that village desire to become Christians. Please pray especially.

## Letter from Brother Stephen, South India

Villipuram, South India  
June 5, 1943.

Dear Brother and Sister Cook:

Greetings in His precious holy name.

Soon after the Madras convention was over, we were all trapped by the heavy rain. First, I started to come down to Villipuram, leaving Brothers Benjamin and Daniel, thinking that I could arrange something for our convention. When I came to Egmore, I was told that there was no train at all, owing to the breaches caused by the heavy rain. As there was not much time, I simply came to Chengleput in a bus, and from there I travelled twenty-five miles in train.

In the night, at 1:30 a. m., I started to walk off another seven miles with many others and came to a spot where I found a small tea shop, in front of which in the middle of the main cart road I slept soundly till morning. In this place three bridges are completely taken away by the flood. God helped me in crossing over all this. The next morning I got into a bus and travelled twenty-five miles; from there I hired a bullock cart and came another seven miles, crossing three breaches. In this place I saw many buses held up by the flood. From here I hired a man for one rupee with food to carry my suitcase to Villipuram, seventeen miles away.

Thank God, when I walked nine miles along the railway line, crossing over many breaches and bridges, God wonderfully gave me a free lift for the rest of the eight miles in a ballast train, and I reached home safely. Praise be to His name.

At first I thought I could not have my convention this time, because of the hindrances in travelling. Thank God He heard all our prayers and the train started to move on from the 19th, and many came, by long route, spending more money, with less comforts. Brother K. G. Daniel and Brother Benjamin came in time after the Tiruvanamali convention. We felt the presence of God in full measure in the meetings. Doctors, station masters, sub inspectors, etc., attended the meetings. One excise sub inspector came with a man arrested with Arrack (a bootlegger), to hand him over to the circle inspector; however, as the latter was not there, the case had to be postponed, and he attended three of our meetings. After he went home, he sent his wife back here. Sister Moore had a good time to speak with her. Please read the following few lines which is a copy of their postcard written to me after their return.

(Continued on page 14)

# Chaplains Report

WASHINGTON — Many chaplains now serving in the armed services will return to civilian life after the war much better clergymen for their experiences, judging from two reports received this week by Captain Robert D. Workman, Chief of Chaplains, U. S. Navy.

Both reports are from men serving in the South Pacific. One chaplain feels he will be a better minister after the war because in the Navy "the little petty things are stripped away and one has time only for those things that are important and real."

Continuing, this chaplain expresses a reaction that is general among clergymen in service: "Since leaving the States my work has been varied and challenging. What an effect this is having on my attitude regarding the message of religion! If the other clergy are having similar experiences, those who return home should be able to do much more effective and vital work."

The second report is from Lieut. (jg) Gordon V. Tollefson, ChC, USN, who is regimental chaplain for a Marine unit. He writes: "I wouldn't trade my experience for anything. It will mean a definite enrichment of my ministry when I return."

Speaking to the churches at home Chaplain Tollefson said: "The Church at large cannot remain aloof nor apart from the experience which our young men are going through. We must talk the language of the men when they come back, and to do that we must suffer the same discomforts and dangers."

Chaplain Tollefson is twenty-eight years old, the son of Rev. Sander Tollefson, pastor of the American Lutheran Church at Huron, North Dakota. He served a Lutheran church in Idaho for a year before becoming a Navy chaplain.

Describing his ministry to the Marines, the chaplain admits the sermons he preaches now are different

from those at home.

"I try to show the men that the Word of God is practical, fitting into their every need," he wrote. "I tell them that Christianity is a he-man affair. It is staunch stuff all the way through. It has power and punch. It enables a man to carry on, it gives him new strength when his own is leaving him in a moment of crisis."

Chaplain Tollefson received a B.A. degree from St. Olaf College at Northfield, Minn. After graduation he enlisted in the Navy as a flying cadet and gained a total of 485 flying hours before he decided to become a clergyman. Receiving an honorable discharge he entered Lutheran Theological Seminary, St. Paul, Minn., and in June, 1941, was ordained.

This experience as a Navy flier has been valuable, because, as a Marine Combat Correspondent recently expressed it: "When the men go out on a 20-mile conditioning hike and bivouac overnight in the jungle, the chaplain marches right alongside, weighted down like the others with a heavy pack. When the men complain of blisters, the chaplain is there to prove he's no exception."

## A SUCCESSFUL DAILY VACATION BIBLE SCHOOL, BECKLEY, W. VA.



I was overjoyed when we met the first morning of the daily vacation Bible school and found about fifty or sixty in attendance; but that was only the beginning. To my surprise, the next morning there was quite an increase, and on until there were 110 on roll. This was my first experience in this kind of work but I have purposed in my heart it will not be the last, if the Lord tarries. Something came down over me in that school that I will never forget. I am sure it was of God for I have been burdened for this kind of work for the past three years, but I was afraid I could not carry it by myself. Since I was never able to get anyone before, I was defeated in my plans, but this year Mrs. C. E. French agreed to help, so

she was the superintendent. Brother R. B. Underwood was one of the main teachers and with Sister Brown and Sister Davis, local Sunday School teachers, and I, we were able to have the school.

One of the most important features of the school was the spirituality. God was there to bless. As Sister French gave the object lessons and made the appeal to the children to live for the Lord their hearts were touched, then at the close of each day prayer was offered, in which every one in the house went down on his knees to pray, and they didn't just kneel but they all prayed. Only those who were there will ever know what a blessing it was. At this time of the service, as the power of God came down, those little

children were made to weep because their hearts were touched.

I am sure we reached people in this school that we could never have reached any other way. One lady said to me on the last night, "This is the fourth school my children have attended but they have learned more in this school than all the others." As a result of this school a number of new people are coming to the church. I believe it would prove a blessing to any church if it is carried out right. Sister French surely knows how to conduct a school of this kind. I wish all of our churches could have a school as good or better than this next year, and wherever I am I will boost the daily vacation Bible school. — T. N. Ward, pastor.



## BAPTISM WITH THE HOLY GHOST

By WILLIE E. DOOLITTLE

We will first notice the promise of our dear Savior in St. John 7:37-39, "In the last days, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink; he that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

Second, we do know that Jesus said, in St. John 14:17, "Even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you and shall be in you." Jesus was talking here to His disciples. He had called them together and had given them power and authority over devils, and He sent them to preach the kingdom of God and to heal the sick. St. Luke 9:1, 2. Yet the disciples didn't have the Comforter of whom Jesus had said, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever," St. John 14:16.

Third, we read the promise again after Jesus had been crucified and had risen from the dead. Luke 24:49, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Next, we find them in Jerusalem after Jesus had been carried up into heaven. St. Luke 24:51. They were tarrying for that endowment of power, the Comforter that Jesus was to pray for them to receive. Acts 1:8. Next, we find them together in one place in one accord, and when the day of Pentecost had fully come a sound came from heaven as of a mighty rushing wind and it filled all the house where they were sitting. There appeared unto them cloven tongues like as of fire, and it sat upon each of them and they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. Acts 2:1-4.

Some preach that you get it all at one time, and also say that the Holy Ghost was just for the disciples; however, we read in Joel 2:28 and Acts 2:17, "And it shall come to pass in the last days saith God, I will pour out of my Spirit upon all flesh." It is true that John the Baptist came preaching repentance, and John told the people, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire." St. Matthew 3:11. Now the evidence, "And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." Acts 2:4. Then Peter said unto them, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39.

The next evidence we have that

they spoke with tongues is at the house of Cornelius. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. For they heard them speak with tongues, and magnify God." Acts 10:44, 46, 47.

At Ephesus, where Paul found about twelve disciples, Paul said unto them, "Have ye received the Holy Ghost since ye believed?" Acts 19:2. "And when Paul laid his hands upon them, the Holy Ghost came on them, and they spoke with tongues and prophesied." Acts 19:6.

Dear reader, listen to the words of Jesus: Matthew 7:7, 8, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father which is in heaven give good things to them that ask him?"

## BY HIS STRIPES WE ARE HEALED

By EARL A. CRIPPS

Faith for healing is as simple as faith for salvation. It takes the same simplicity of heart and earnestness of soul to believe that Jesus took our infirmities and bear our sicknesses as it does to believe that He took our sins. We are not saved before we believe. We are saved because we believe. We are not healed before we believe. We are healed because we believe. Faith is the substance of things hoped for, the evidence of things not seen. It does not depend on feelings but believes a thing because God says it is so.

The gospel says to a murderer or one who is to be electrocuted in a few hours, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Him that cometh unto me I will in no wise cast out." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It might seem too good to be true, nevertheless, if we will believe it, God will make it so. The gospel says to the most pain-tossed, bedridden, cancer-eaten, tuberculosis-smitten person, "With his stripes we are healed." "Himself took our infirmities and bare our own sicknesses." "The prayer of faith shall save the sick, and the Lord shall raise him up." It might seem too good to be true, nevertheless if we believe, God will make it so.

Salvation and healing are accomplished facts. God's part of redemption was finished upon Calvary and all who lay their sins upon Jesus are saved and everyone who lays his infirmities and sicknesses upon Him is healed.

There is not a single reason why God will not save and heal whosoever believeth.

Healing is the redemption of the Lord Jesus Christ glorified in our mortal bodies. It not only meets our practical needs but it begets faith in others. It was the healing of the lame

man at the gate of the temple and the signs that followed that turned Jerusalem, Samaria, Asia-Minor, Greece and Rome upside down, and it is the only thing that can do it today. If we are falling short of our redemption rights, we are stumbling blocks to others. Let us have faith in God. Let us not, because of unbelief, hinder Him from doing mighty works that He may prove to a gainsaying world that Jesus Christ is the same yesterday, today, and forever.

## HOLY GHOST ORDER

MRS. ESSIE WILSON

When I was a child going to school, I was taught that when someone was speaking I was to keep quiet. So should we when the Holy Ghost is speaking. In some of our churches today, when the Lord is blessing and everyone is enjoying the Spirit of the Lord, some shouting and others praising the Lord with a loud voice, the Holy Ghost takes charge, but no one can hear what is being said because of the shouting and loud voices.

I believe it is pleasing to our Lord to get quiet and pray silently for the interpretation. When the Holy Ghost is speaking it may be a message to the church or a last call for someone.

Now some say the Bible says, "Don't quench the Spirit." So it does, but sometimes the Holy Ghost is giving a message direct to someone, and it is his last call, but the shouting is so loud, if the interpretation was given, the person it was for couldn't hear it. If the people will get quiet and listen and pray when a message is given, then if the interpretation is given all can hear. Perhaps the one the message is for will be saved when otherwise he would have neglected his soul's salvation.

We should honor the Holy Ghost by keeping quiet while He is talking. We will have greater churches, and the Word will be given to those who need to hear and more souls will be saved.

1 Cor. 14:13, "Wherefore let him that speaketh in an unknown tongue pray that he may interpret." Sometimes the one who gives the message gets the interpretation, and at other times it is someone else. But when a message is given, if we will hold steady and pray, God will give the interpretation to someone. 1 Cor. 14:39, 40, "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order."

### On the Battle Front

CHAPMAN, Ala.—We are still on the battle front for God and the right.

The L.W.B. at Chapman is doing a great work toward getting the church moved and rebuilt. They are selling pillowcases, mottoes and doing other work. Thank God for a good Willing Workers' Band.

I want to assure the next pastor he can depend on the dear good people in Chapman church.

Just a word for Buckaloo church. It has a few of the best, most faithful and loyal members you will find anywhere in the United States. Pray for us.—E. B. Carter, pastor, Rt. 2, Box 82, Georgiana, Ala.

# REQUESTS FOR PRAYER

We receive many requests for the salvation of relatives, loved ones, and friends, also for urgent unspoken requests. There are so many of these it is impossible to publish them, but we ask that all take them to heart and earnestly pray that the Lord will answer prayer in their behalf. In order for requests to be published they must be signed.

## PRAY FOR:

The Lord to heal my eyes and restore my eyesight.—Jessie Pilgram, Edwardsville, Ala.

The healing of Mae Cooper, Whittier, N. C.—H. W. Cooper, Smyre Sta., Gastonia, N. C.

Me to be healed of nervous indigestion.—Shannon Cothren, Rt. 4, Alma, Ga.

My wife and baby to be healed of severe head trouble.—Pvt. Oliver Cothren, 34445555, 3112th Co., 612th O.B.A.M. Bn., Camp Polk, La.

The Lord to heal my sick body.—F. E. Burrow, Box 8, Poyen, Ark.

God to undertake for Sister Tyler who underwent an operation.—Connie Edans, Miami, Fla.

God to undertake for me, I can see no way out.—Mrs. Lena King, Alcoa, Tenn.

The healing of my left hand, there is something seriously wrong with it and I cannot move two of my fingers. Encouragement appreciated.—Mrs. Hazel C. Woodard, Alarka, N. C.

The Lord to heal me of heart trouble and low blood pressure, I am in bad health.—W. L. Hines, Star Rt., Beaver Dam, Ky.

The healing of my body; my husband to be healed, we are both in very bad health.—Mrs. J. A. Peacock, 103 Barney St., Blackshear, Ga.

The Lord to heal me of all diseases.—Sister P. L. Rigby, Grand Turk, B.W.I.

God to undertake for my son.—Annie Flanigan, Bluefield, Va.

The healing of Mrs. Fred King's baby.—Ben W. Davis, Rt. 1, Duff, Tenn.

My husband who is in the Marine Corps.—Mrs. Robert S. Guinn, A 102 Alabama St., Trion, Ga.

Me to be healed of a nervous breakdown.—Irma Dickens, 800 E. Merry St., Hammond, La.

My body, I am afflicted; Lizzie Mack who has had an operation; four unspoken requests.—Callie Bryant, Rt. 2, Newport, Tenn.

My eyes to be healed; my daughter; my boy.—Mrs. Eva Alice Comstock, 1027 S. 13th St., St. Louis, Mo.

My healing, I have bladder trouble and a running in my head.—Mary E. Zips, Gen. Del., Hamlin, Texas.

Our little boy who has sugar diabetes.—Mr. and Mrs. Fred Turner, 137 Dameron Ave., Knoxville, Tenn.

My son who is in the army hospital at Vancouver, Wash.—Mrs. N. P. Henderson, Box 224, Suisun, Calif.

The healing of my body.—Polly Grissom, c/o Chas. Fournea, Rt. 2, Ypsilanti, Mich.

The healing of Sister Maudie Stinson's body, she is in a serious condition in the hospital.—Mrs. Ruby Garden, 1629 Rowan St., Louisville, Ky.

My healing, the doctor said I might have a cancer; my daughter who has a goitre.—Mrs. Chas. Richardson, 705 W. 8th St., Ada, Okla.

My only son in service; my two daughters and baby; two nephews; me.—Sister M. E. Reynolds, Cor. 71st St., San Diego 5, Calif.

God to heal my body; my two boys in service.—Mrs. James H. Quisenberry, Versailles, Ky.

Me to be healed of asthma; my daughter-in-law who is seriously ill.—Mrs. Victory Allen, 912 Wilson Ave., E. Gadsden, Ala.

The healing and saving of my oldest daughter; healing of my body; unspoken request.—Mrs. Perl Snook, 122½ S. Vance St., Carey, Ohio.

The complete healing of my afflicted boy.—Mrs. Ofa Napier, 116 Bainbridge St., Dayton 2, Ohio.

My dear mother to be healed, the doctors can do her no good and she suffers so much.—H. T. Gentles, Cave P. O., Jam., B. W. I.

## WANTED . . . CRAZY MEN!

(Continued from page 5)  
and a refilling of His mighty power. May we all consecrate our lives anew to His vision and say with Paul of old, "Therefore, O king, I was not disobedient unto the heavenly vision." Press on and keep on keeping on!

## RECOMMENDATIONS AND APPOINTMENTS

(Continued from page 6)

Director. (Term of office of the above expires at time of Mexican Congress.)  
Mrs. Mary Atkinson, missionary.  
Panama—H. S. Syverson, overseer;  
Bolivar DeSouza, assistant overseer.  
South America:  
British Guiana—J. H. Ingram, overseer;  
J. B. Winter, assistant overseer.  
Argentina—J. H. Ingram, overseer;  
Marco Mazzucco, assistant overseer.  
Overseers of States and Territories  
Alabama—E. M. Ellis  
Arizona—O. C. Crank  
Arkansas—A. L. Burroughs  
California—John E. Douglas  
Colorado—D. A. Biggs

Connecticut	J. H. Davis
Delaware	D. C. Boatwright
District of Columbia	Wade H. Horton
Florida	John C. Jernigan
Georgia	A. V. Beaubie
Idaho	Ray T. Hill
Illinois	E. O. Kerce
Indiana	C. M. Jenkinson
Iowa	J. L. Goins
Kansas	Wilma Henry
Kentucky	W. J. Milligan
Louisiana	Woodrow C. Byrd
Maine	William F. Morris
Maryland	D. C. Boatwright
Massachusetts	William F. Morris
Michigan	Paul H. Walker
Minnesota	Lemuel Johnson
Mississippi	Clyde C. Cox
Missouri	G. R. Watson
Montana	Alvin H. Thompson
Nebraska	Wilma Henry
Nevada	John E. Douglas
New Hampshire	William F. Morris
New Jersey	G. W. Lane
New Mexico	V. B. Rains
New York	Roland Verrico
North Carolina	H. L. Chesser
North Dakota	Glyndon Logsdon
Ohio	E. W. Williams
Oklahoma	J. L. Dorman
Oregon	C. C. Rains
Pennsylvania	J. S. Brinsfield
Rhode Island	J. H. Davis
South Carolina	L. W. McIntyre
South Dakota	Glyndon Logsdon
Tennessee	J. D. Bright
Texas	T. W. Godwin
Utah	D. A. Biggs
Vermont	William F. Morris
Virginia	W. E. Johnson
Washington	G. W. Lane
West Virginia	E. L. Simmons
Wisconsin	Lemuel Johnson
Wyoming	R. H. Klaut
Central Canada	Harry Lane
Eastern Canada	William F. Morris
Western Canada	William Pospisil
Colored Overseer	N. S. Marcell

## Committee To Attend Convention of National Association of Evangelicals

J. H. Walker E. J. Boehmer  
R. P. Johnson E. C. Clark  
Earl P. Paulk

(Elected by Bishops' Council)  
A. H. Batts T. W. Godwin  
J. S. Brinsfield J. L. Goins  
J. A. Cross W. H. Horton  
J. E. Douglas D. R. Moreland

(Selected by General Officials)  
John C. Jernigan L. W. McIntyre  
E. O. Kerce E. L. Simmons  
E. W. Williams

## A Letter from Brother Stephen, South India

(Continued from page 11)

on the 2nd inst.

"My dear brother in the Lord: Praise the Lord as there is a change in our family, after my wife returned from you all. She is with the Bible day and night, and we are being touched very much after our return from your convention. Our hearts are being prepared and this is the time for your spiritual help. I have given up all the dirty habit. Start at once by the noon train on the 3rd. Come at once. Sister has wonderfully changed me and herself after her return. She wants to know the mysteries of the Word of God. It is left to you now to prepare us before Satan attacks again. Start at once, for real work in the Lord this time. Bring the chart if possible. With love to you in the Lord, Peter Paul."

Please pray for his family to be saved. As I have no time to go now, I replied them that I can meet on next Monday. One Hindu doctor, with his sister (doctor lady) came to the meeting. They both believe our truth, because this doctor brought this, his sis-



ter, for prayer for an incurable sickness, which was healed completely by God. I have given them two Bibles in Tamil and English. They gave an offering of Rs. 5 for the convention. When I met the doctor after my return from Ooty, he told me that he sent word for me twice to pray for him (in my absence) when he was very sick. Please pray for this family, too.

We trust that God is going to do some wonderful works amongst the Hindus and we are sure that He is going to give more souls also. Please pray for us and our work. God fully blessed the convention with all needs. —Yours in His service, Brother N. J. Stephen.

Note: Villipuram is in the Tamil field, about 100 miles from Madras.—B. N. Cook.

#### Extracts from Brother Vereghese's Letter

Nellore, April 27, 1943.

Today I feel a little better. For the last three days my nose has been bleeding and now I am very weak.

My, it is very hot. Both Abraham and Matthew are very much reduced. There is no need of saying about Chinna.

Last night we went to Kondayapalam, with the believers of Nellore, for a special meeting. We had a very happy time and there was a good gathering. In the midst of the meeting, while I was preaching, a boy who had been bitten by a scorpion was brought there to be prayed for. The boy was yelling with pain. We asked the Hindu parents whether they believed that Jesus could heal the boy. They said that they fully believed. The boy also said the same. Then with tears we prayed and the Lord glorified His name. We laid our hand upon him and rebuked the poison. Just after prayer the boy was completely healed. He said, "I have no pain; no pain," and then he went home walking. Oh,

## EVANGEL SHOWS GOOD INCREASE IN CIRCULATION

(Continued from page 7)

OREGON	123	73	55
NEW JERSEY	79	122	43
MINNESOTA	59	35	16
NEBRASKA	40	94	39
DISTRICT OF COLUMBIA	45	29	—6*
MASSACHUSETTS	31	35	17
WISCONSIN	28	24	16
UTAH	17	3	—3*
WYOMING	13	26	23
NEW YORK	0	93	63
CONNECTICUT	0	7	7
NEVADA	0	5	4
NEW HAMPSHIRE	0	0	5
RHODE ISLAND	0	2	2
VERMONT	0	1	0
Total 4,609		Gain 1,245	

we rejoiced in the Spirit and last night was a time of real rejoicing.

Please pray for the rest of my trip. I am weak in body, but I am strong in spirit.

#### REVIVALS

(Continued from page 10)

Bullock, clerk, Box 416, Gobler, Mo.

FT. MYERS, Fla.—Fort Myers (colored) revival was a wonderful success, with Bishop W. L. Ford in charge. The Lord was with us in a great way throughout the revival. Many who were sick were instantly healed. Eleven were converted, ten sanctified, eight baptized with the Holy Ghost, seven baptized in water, and ten added to the church. The revival closed with a wonderful communion service. —Mrs. C. L. Ford, 208 Lincoln Blvd.

MOUNTAIN CITY, Ga.—We have just closed a wonderful revival here. There was a goodly number saved and sanctified, two filled with the Holy Ghost, seven baptized in water and five added to the church. Sister Ruth

Salter, of Atlanta, Ga., did some wonderful preaching and was a great blessing to all who heard her.—G. W. Cleghorn, pastor.

ATLANTA, Ga.—We have just closed a great and successful revival at the Hemphill Avenue Church of God, which did mighty things for us. There were fifty saved, forty sanctified and fifteen filled with the blessed Holy Ghost. Rev. Harry A. Mushegan and his wife were the evangelists, and what a blessing they proved to be.

We had a healing service the first Friday night and there were at least thirty or forty healed. All imaginable sicknesses were driven out. One lady whose kidney had dropped down six inches was healed and the kidney drew back up into the place it should be. We could go on and tell you many more wonderful things that happened but time and space will not permit. The crowds were wonderful; the music was great, and the best of all was that the dynamic power of God was with us at all times.—A. M. Phillips, pastor.

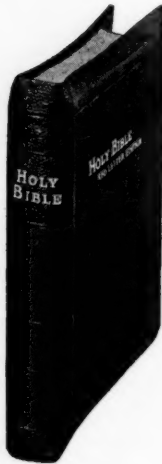
### CHURCH OF GOD AT SOUTH GASTONIA, N. C., BURNS NOTE



Above is a picture of the burning of the note on the Church of God at South Gastonia, N. C. In the center and holding the note is Rev. H. L. Chesser (right), overseer of North Carolina, and Rev. W. M. Stallings (left), pastor of the church. This was made possible by the splendid efforts of those shown above and the many other faithful members of the church and its friends.

# Oxford Bibles

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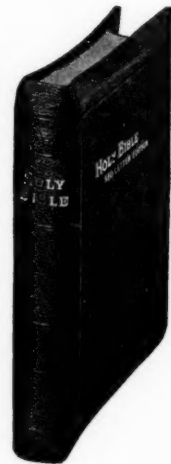
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